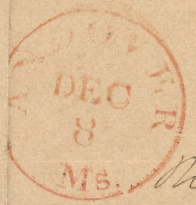


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Rev. A. A. Phelps.

Boston.

old Sabbath; it was an obvious method of aiding to throw off this, when a change of 1 day was made. Acts 20:7. 1 Cor. 16:2, comp. Rev. 1:10, seem to make this matter of change clear. The Sabbaths of Paul, in Col. 2:16. Rom. 14:5, 6, are beyond a doubt Jewish seventh day Sabbaths. The Lord's day was 1 appellation of the primitive Chrs., in distinction from this. See Gurney on 1 Sabbath, & some Notes of mine added to it, wh. will give you some famous passages from Eusebius, hitherto overlooked.

Be not in haste. Study thoroughly, & then do something which will live longer than the anti-Sabbath conventions. May your way be made plain, & your labour profit the cause of holiness!

Your friend & brother

M. Stuart.

P.S. My state of health renders more than this beyond my power, & even this is not all which it shd. be. M.S.

Remarks. Sons of G. are angels here; הַיָּמִים either means about that time, viz. when these events related took place; or else it means - at a certain time, viz. a regularly occurring time for the angels to render an account of their ministration. Besides, the remote antiquity of the book of Job is a doubtful matter.

For the passage in Deut. 5:15 etc. I must refer you to my Heb. Chrestomathy, Notes on No. XXVII. in the same, where you will find a number of suggestions that may answer some good purposes, & references to other discussions. The rendering: Because [עַל כֵּן] is one wh. hardly admits of a doubt in poetry; see Ges. Lex. עַל כֵּן; but in prose it might be controverted. It certainly makes a better sense in Deut. 5:15 than Wherefore; for what relation has the egress from Egypt with a heptade of days? If any one shd. say, They came out of Egypt on the Sabbath, & then they were to commemorate this by keeping it, etc.; then this wd. be conceding the existence of the Sabbath before the giving of the Law. The amount of the reason here given, if we admit therefore, is, that G. intends a rest-day on account of the past servitude of the people, as well as on account of the original design as given in Ex. XX. See Notes in Chrestom. Heb.

As to change of day one may easily shew that a particular day cannot be the essence of the Sabbath, but a seventh part of time. What is the seventh day of the Icelanders & Greenlanders? When so great a change was made in the Jewish dispensation as the Gospel made - what more fit than that the new creation shd. be marked by a new day? The Jews joined much superstition with their

Prof. M. Stuart

12 Andover, 8 Dec. 1840.

My dear Sir,

Want of health, & want of time to do any thing but my duties, while I can occupy myself at all with any thing of this kind, are my apology for delay. And now I can only write briefly as possible.

Gen. 4:26 "then began men to call, etc.", or "then was a commencement made of calling, etc." is rightly translated. The phrase הוּחַל לִקְרֹא בְּשֵׁם יְהוָה means invocation upon the name of God, & this in a social & public manner; comp. Gen. 12:8. 13:4. 21:33. 26:25. Ps. 105:1. Is. 12:4. 41:25. 1 Chron. 16:8 et al. It can mean neither less nor more here, as I think, than the public social worship then commenced, i.e. so soon as men began to multiply.

Gen. 7:4. "For after days yet seven," etc.

Gen. 7:10, "And it came to pass after a heptade of days"

Gen. 8:10, "And he waited yet a heptade of days," etc.

Gen. 8:12, (same)

Remarks. The writer does not mean to intimate (Gen. 7:4), that Seth did not pray, before his son was born to him; what can he intimate but social worship? When is not said.

How came this heptade of days to be thus distinguished? From what else could it spring, but from the original institution of the Sabbath?

Job 1:6 & 2:1, "on a certain day it was that the sons of God came, etc." — or "It happened at that time, the sons of G." etc.